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THE DEFENCE

OF JOHN ETHERINGTON

AGAINST

STEVEN DENISON,

and his Witnesſes, their Accuſa-
tions, and Depoſitions.

Wherein their whole Proceedings
and ground whereupon he was Cen-
ſured and committed to priſon by
the high Commiſſion Court,
is in briefe declared.

Which he having now opportunitie, and
ſpeciall occaſion alſo urging, thought
needfull to publiſh.

PROV. 19. 5.

*A falſe Witneſſe ſhall not be unpuniſhed, and he that ſpeaketh lyes
ſhall not eſcape.*

LEVIT. 19. 15.

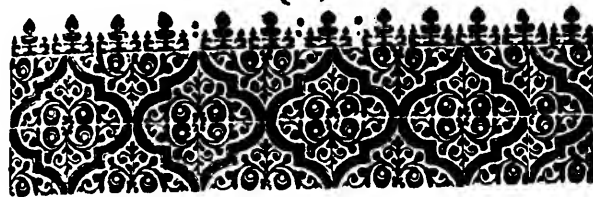
*Ye ſhall doe no unrighteous Iudgement; Thou ſhalt not reſpect the
perſon of the poore, nor honour the perſon of the mightie.*

DEUT. 1. 17.

*Yee ſhall not reſpect perſons in Iudgement, but yee ſhall heare the
ſmall as well as the great.*

Printed in the Year,

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THE DEFENCE OF JOHN ETHERINGTON

Against STEPHEN DENISON,
and his witnesses, their accusations,
and depositions: upon which he was
censured by the high Com-
mission Court.

*Unto all Christian people of what estate or calling soever,
which in your hearts doe preferre the love of God the Fa-
ther, and of the Lord Jesus Christ, his grace and truth,
To judge righteous judgement, To shew mercy, To defend
the innocent, To releev the oppressed, To comfort the af-
flicted brethren of Christ, To suffer affliction with them,
and so your owne eternall happinesse before all temporall
honour, pleasure, profits, promotions, and reputations of
this world. The love of God the Father, and of the Lord
Jesus Christ, his grace and truth, mercies and peace, and
an assured hope of eternall happinesse be with you all, Amen.*



BELOVED Christians, for of what degree soe-
ver yee be, a more honourable and blessed
title yee cannot have, being so indeed. If a
Christian that is despised, reviled, and per-
secuted, having all manner of evill that evill
man can invent against him, and that by persons pro-
fessing

feſſing a ſtriſtneſſe in Religion above others, as well Preachers as profeſſors of that kinde ; not onely in their private talke and conferences together, but publickly in Pulpits and printed bookes, and in the open ſtreets and parts both of City and Countrey, as (among the reſt of the evils) That he will equivocate, lye, deny and forſweare all things before Authoritie, which he beleeveſh, ſayth, and doth privately, and ſubmit with his body and word to any Religion, and not ſuffer perſecution for any thing. If ſuch a one may be admitted to ſpeake for himſelfe in his owne defence, and that his words may poſſibly be regarded, then give me leave a little now once at laſt I humbly beſeech you, and regard my words ſo far forth as charitie and truth may bind you thereunto.

It is ſo well knowne to many in this City of London, both how my adverſary, before named, hath dealt and proceeded againſt me from his firſt beginning to this preſent, as alſo how I have dealt with him, and what my minde concerning Religion, that if I ſhould ſet downe any thing that were untrue, either in one reſpect or other, I ſhould be ſoone taxt for the ſame. Not onely by mine enemies (who having done ſo already without cauſe, will doe it againe quickly when there is cauſe) but by others alſo which know me and underſtand truly how things are. And ſo I ſhall give all men juſt occaſion to rejeſt me, and to account me a falſe deceitfull man ; which yet I am ſure I have not done, and which is more, I ſhall corrupt my conſcience toward God, and provoke him to diſpleaſure againſt me, unto whom now, notwithstanding all the evill of man, and malice of Satan, I can appeale with a good conſcience, and make my petition and complaint vnto him, as a childe to a moſt gracious Father and juſt avenger of all his childrens wrongs. Therefore whatſoever I here write, though it be but little in compariſon to that which hath been ſaid, ſworne, and published againſt me, yet as prizing a good conſcience farre above either liberty of my body, or favour of the world

world, through the grace of God, it ſhall be true, and ſo cleare, and full in all things, as I ſhall be able in ſo ſhort a ſpace to expreſſe.

My accuſers are many, the firſt and chiefe of all, the common accuſer onely excepted, is M^r. *Stephen Deniſon*, Vicar of *Katherine Cree-Church* in London ; the reſt as they ſtand recorded by the Register, are,

Rowland Thomſon, } Joyners.
Thomas Rogers, }
Chriſtopher Nicholſon, Chandler.
Peter Worceſter, Drawer.
Suſan Price, a Porters wife.
Henry Robrowgh, Curate.
John Okey, Clothworker.
George Dunne, Chirurghion.
Thomas Stephens, Clarke.

Theſe are the full number of M^r. *Deniſons* Witneſſes, whoſe teſtimonies were taken by the Register, and ſtand for prooſe of the articles againſt me.

Their accuſations are theſe following.

Their firſt accuſation.

That the ſaid *John Eſtherington*, being a Boxmaker by his trade, about five or ſix yeares ſince, gave over his trade of Box-making, and betooke himſelfe to the expounding or interpreting of the holy Scriptures to others beſides thoſe of his owne family, and hath ſo done ſince the 20 of December 1623. and taken upon him to inſtruct many perſons, not being of his owne family, in poynts of doctrine and matters of faith.

Theſe are the words contained in the ſentence, as they are ſet downe by the Register, to which *Rowland Thomſon*, *Thomas Rogers*, *Chriſtopher Nicholſon*, *Henry Robrowgh* doe teſtiſie.

(4)

The deposition of Thomson.

To the first Article he saith and deposeth, that this deponent hath known the said *Etherington* the space of these seven yeares last past, about the beginning of which time he the said *Etherington* professed the trade of a Box-maker, and followed that trade for many yeares together; and also saith, that the said *John Etherington* hath of this deponents certaine knowledge, and in his presence and hearing, oftentimes tooke upon him to expound sundry places of Scripture, and to instruct many persons not being of his owne family, in poynts of doctrine and matters of faith, tending to the salvation of the soule; and this he hath done within the time aforesaid, and since the 20 of *December 1623*.

The deposition of Rogers.

To the first Article he saith and deposeth, that the articulate *Etherington*, being for some yeares past (as this deponent hath heard) a Box-maker, and professing that trade, did about the time in the article mentioned, give over his said trade and vocation, since which time being since the 20 of *December 1623*, this deponent hath heard him take upon him to expound some part of the Scripture, to sundry persons not being of his owne household.

The deposition of Nicholson.

To the first Article he deposeth and saith, that he hath knowne the articulate *Etherington* for the space of six or seven yeares last past, at which time this deponent beleeveth, that he the said *Etherington* professed the art of a Box-maker, but since that time he utterly forsooke his said trade and vocation; and further saith, that he the said *Etherington* (as he this deponent verily beleeveth) hath

(5)

hath of late time, and since the 20 of *December 1623*, endeavoured to instruct divers persons inhabiting in severall places in or neere unto the Citie of *London*, in new and strange poynts of doctrine, and also to expound the holy Scriptures unto them, and that he the said *Etherington* doth take upon him as a Teacher in matters of doctrine, and is so generally reputed among his profelites and followers, as he this deponent hath heard and beleeveth.

The deposition of Robrowgh.

To the first Article he deposeth and saith that he hath knowne the articulate *Etherington* for these soure or five yeares past, or thereabout, and knoweth that he for most part of the time articulate professed himselfe to be a man able to interpret the Scriptures, and that to those which are not of his owne family or household, because he hath opposed some Ministers of the Church of *England* in disputation, which his writings between him and this deponent, and likewise his printed bookes doe plainly shew, and also because this deponent once meeting with him and his company to dispute of matters of Religion, told him the said *Etherington*, that he this deponent was exhorted by a Minister not to trouble himselfe in disputation with him; whereupon the said *Etherington* replied, that the said Minister so spake it, because he was afraid to contest with him the said *Etherington*.

These are the words as they stand recorded by the Register.

My answer and defence.

Here Mr. *Denison* and his Witnesses at their very first entrance doe plainly shew forth and discover their evill conspiring mindes against mee; for it is well knowne (which they could not be ignorant of, neither if they were

were will it in this case excuse them) that although I left the trade that I had used, which they so often mention by the name of a Box-maker, in scorn and derision as any man may well perceive, though it may becom a poor Christian, like my selfe, well enough, if it were meaner then it is; yet did I not then or thereupon betake my selfe to the expounding or interpreting of the Scriptures, as a teacher or instructor to many persons as they speake; neither did I leave it for any such end, nor to live or have any maintenance thenceforth for such a thing, as they my accusers by their cunning Article and deceitfull testimonies would make the Court and the world beleve; but I betooke my selfe to another kinde of trade or worke, as low and servile as it, touching the conveyance of water in pipes that I made of earth, which I had used severall eight yeares before, and had now necessary occasion requiring me to follow altogether, by reason of a worke I had to do for the serving of the City of *Westminster* with water, and not utterly leaving or forsaking the other, as they depose, but made use thereof also as need required in things concerning this, which I have followed with much labour and paines night and day, as well for the maintenance of my selfe, my wife, and children, as for the good and benefit of others; as all or most of the Inhabitants of *Westminster*, and sundry other Gentlemen and Inhabitants of *London*, and other parts of the Kingdom, for whom I have done the same kinde of worke, will testifie for me, and wherein I should at this present time also be employed for the supply of my own, and my wife and childrens present wants, and for the good of the Common-wealth, if I were not (through the envy of my fore-mentioned enemies, & pleasure of the Court) restrained by imprisonment; for God doth know, that as I hold it to be a more blessed thing to give, then it is to receive, as Christ hath said, and St. *Paul* testifieth, so I doe desire in my heart to give and doe service in that kinde to others, rather then to receive of any.

Neither

Neither have I ever in my life taken upon me, or any way assumed to my selfe, the office, name, or place of a teacher, or instructor over any people in any private conventicle or meeting whatsoever, nor have so much as to imitate Ministers or teachers in any manner of forme, gesture, expounding, or interpreting, or to be as a chiefe leader, or to have profelites or followers, or a company, as they my accusers charge me, but doe utterly dislike all such bold presumptuous practices, and have opposed and reprov'd them, as some that know me well, and things that I have writ, can witness.

Nevertheless, this I confesse, that not onely for five or six yeares past, but for these five or six and thirty yeares, since the time that it pleased God of his gracious goodnesse to call me from the pleasures of the sinnes of my youth to seeke him, I have given my minde with earnest desire of my heart and prayer unto God, to reade, heare, and understand the word of God, to the end, that understanding the truth and way of life contained in the same, I might walke therein all the dayes of my life, to the honour of God and my owne comfort and salvation. For I remembred that Christ commanded to *search the Scriptures*: and foretelling of the abomination of desolation that was to come, warneth his people, that *who so readeth, should understand*: and how he doth pronounce them blessed, that reade and heare the words of his prophecy, and keepe those things which he hath spoken, because the time of his comming is at hand: and as God vouchsafed to shew his grace and mercies unto me, and give me understanding in the same his truth and way of life, so I have endeavoured to impart that which I understood, with admonition to my wife and children, neighbour and friend, desiring in my heart, and praying unto God in secret, that he would vouchsafe the same grace unto them. This I confesse, I have done, though in great weakness, and so, as holding it alwayes a speciall poynt of wisdom, to be more ready in this respect to receive, then

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John 5. 39.

Matth. 24. 5.

Revel. 1. 3.

to give, to heare, then to speake; and I confesse, I have not been in all this time of thirty-five yeares so conversant and sociable with the prophane multitude of the world, as I have beene with the sober and well disposed, the wise in heart. I have desired to converse with such especially above all other wheresoever I have come to talke and confer together of the word of God, which wee have either heard or read, or had in our hearts and memories, edifying one another in the faith & hope of eternall life. This on the first day of the weeke, and so daily as opportunitie might permit, I confesse, I have done in societie with such persons; remembring the charge given by S. Paul to every Christian, saying, *Take heed brethren, least there be in any of you an evill heart of unbelieve in departing from the living God, but exhort one another daily while it is called to day, least any of you be hardened through the deceitfulness of sinne.* And againe, *Let us consider one another to provoke unto love and to good workes, not forsaking the assembling of our selves together as the manner of some is, but exhorting one another, and so much the more as yee see the day approaching.* All which I suppose the meanest Christian of the lowest degree or place that is, may doe, and that it concerneth him as much as it doth any other, though never so great.

If in this I have offended against the law of the Church of England, I have offended it, I confesse, but I doe suppose, nay, I verily beleeeve there is no law in this Christian Kingdome, now at this time, forbidding these things. In the times of Papistrie, it was not held lawfull for the Scriptures to be in the English Language, nor for the lay people to reade the same. But thanks be to God, it is not so now, those dayes of desolation are shortned in this Realme; according to the word of Christ as he foretold, saying, *But for the elect sake those dayes shall be shortned.* The Scriptures wherein the light of the truth and way of salvation is contened and held forth, which by Antichrist and his Church hath beene so long obscured, are

Heb. 3. 12, 13.

Heb. 10. 24.
25.

Mat. 24. 22.

by the Lawes and Authoritie of this Land translated into our owne native tongue, and by the same Authoritie, all men young and old, have free libertie to reade and consider the same, to talke and conferre thereof one neighbour with another; and as the men of *Berea* after they had heard *Paul* preach, did search the Scriptures daily; so may we doe after we have heard; and as *Timothy* did know the Scriptures of a childe, which were able to make him wise unto salvation, so may wee even of children know the Scriptures. Therefore we are greatly bound to be thankfull unto God for this inestimable treasure, and for those his servants, who have beene the meanes of this so great good unto us. And God forbid, that ever the Authoritie or Law of this Christian Kingdome should prohibit the same againe.

So that whereas *Steven Denison* and his witnesses doe charge me that I have oftentimes taken upon me to expound sundry places of Scripture, as a teacher or instructor to many persons, &c. They charge me very falsly, for I never did otherwise then as one Christian neighbour or friend may and ought to doe to and with another (so far forth as God hath given him grace and understanding) as I have sayd.

But because it will be conceived, that all this that hath been said and done against me, was not for nothing, I must therefore request the favour and patience of the Reader, to give me leave to relate the beginning and ground of all, which was this;

First, it is true, I confesse, I did and doe still hold as a maine truth of the Gospel of Christ (contrary, as it appeareth, to M^r. *Denison*) that repentance doth necessarily goe before remission of sinnes, and so before justifying faith also, as well as before justification or remission; and this, I confesse, I have endeavoured to maintaine against some that have held the contrary. Which thing M^r. *Denison* having heard of, he tooke upon him with great violence, in his Pulpits to oppose the same, calling it a

damnable error, a familistick poynt of doctrine, and that none but familists held it, and naming me often by name and by trade, as if I were the Author thereof, and charged me also with many other things very false, vilde, and wicked. And this was before he began his suite in Court against me, and not at all knowing me, or having once ever spoken with me. but being onely informed and set on by his two first witnesses *Thomson* and *Rogers*, as *Thomson* afterward acknowledged.

These two *Thomson* and *Rogers*, are men that I was never acquainted or conversant with, either in one kinde or other; neither have I ever been in their company, but by their owne occasion or procurement, or some of their owne or *Mr. Denisons* sociates, and alwayes with some others with them, and under pretence of refuting the forementioned poynt of repentance before justifying faith, which I held, or, (after *Mr. Denison* had begun so in his Pulpits) under colour of friendship, as seeming to be desirous to know my minde in matters of Religion more fully, to theend they might informe *Mr. D.* thereof rightly, and so stay his proceedings in his Pulpits; for this *Thomson* and *Rogers* were his speciall devotaries and inward with him.

I say under these forementioned pretences, they procured me into their company three or foure times, which I for my part never sought. And when I was in their company, they or some of their fellowes spake as much or more then I, and especially *Mr. Robbrough*, who for most part of the times was one with them; and the speech was not in any manner of teaching or expounding as a teacher or instructor for my part especially, but in the way of reasoning and answering to their questions and demands; and the chiefe matter was concerning repentance, which I hold for a principle of truth, is and must be before justifying faith; I say not all kinde of faith, but justifying onely. We must repent, that is to say, returne from the pleasures of our vaine and evill wayes, and sinnes, to a true

true and deepe sorrow and mourning for the same, and in humbleness and contrition of heart confesse them unto God, and like the Publican, standing a far off, as not daring (because of our sinnes and vildness) to looke up to heaven, but smiting our brest as truly confounded, earnestly desire God to be mercifull to us sinners. This repentance, being a principle of Christ, and part of the Gospel, doe I hold, is and must be before justifying faith; as these Scriptures doe declare, *Matth. 4. 17. Mar. 1. 15. Luk. 24. 47. Act. 2. 38. Act. 3. 19. Act. 5. 31. Act. 13. 23, 24. Act. 19. 4. Luk. 18. 13, 14.* Which *Mr. Robbrough* being their chiefe disputer, denied, and opposed as a damnable error; denied, I say, repentance to be before justifying faith, but acknowledging it to be before justification and remission of sinnes; for he maketh repentance and sanctification (meaning a holy and new life) to be both one, and will have them to fall in and come betweene justifying faith and justification, as in the writing which he before in his deposition mentioneth, passed betweene him and me, is to be seene; as if justifying faith could be one moment of time, without or before justification or remission of sinnes, which are in effect both one; for, to have ones sinnes forgiven, is to be justified from them, and so of necessitie it will follow, that if repentance be before remission of sinnes and justification, it must be before justifying faith, because where remission of sinnes is not, there can be no justifying faith.

Hereupon it is that the said *Thomson* and *Rogers* doe depose that I have often times taken upon me to expound sundry places of Scripture, and to instruct many persons in their presence and hearing, and therefore they name no time, place, part of Scripture, poynt of doctrine, nor person to be present besides themselves, least their cunning equivocations should be discovered, but since the 20 of *December 1623.* they are very carefull to have set down, because they would not have King *James* his pardon by any means to relieve me against their wicked conspiracy.

And *Henry Robrough*, he sayth not that I have often times taken upon me to expound sundry places of Scripture, and to instruct many persons in his presence and hearing, &c. Which he might have deposed as safely as they, having all one and the same ground, hereby seeming to have some more honesty in him. But that I professe my selfe to be a man able, and sets downe the reason thereof to be, because I have opposed some Ministers in disputation, naming himselfe onely, and the writing that passed betweene him and me, for proofe thereof. Whereas, as it is well knowne, he was the man that desired it, and promised faire and friendly proceeding, though he now hath shewed himselfe otherwise; and mentioning also my printed bookes, as in his deposition, for further ground. As if a man may not reason, or dispute with a Minister, nor speake or write of Religion, or of the Scriptures, but he therein taketh upon him as a teacher or instructor, and professeth himselfe to be a man able; for this is the thing *Robrough* drives at, as well as *Thomson* and *Rogers*, to prove against me to the Court; which for my part, I never did professe, nor take upon me, although I know a man may through the grace and gift of God, be in some measure able, that dareth presume to take the office, name, or profession of a Teacher or Instructor upon him. And such gifts of God, as to prophecy, if in a man of the lowest degree, place, or calling in the Church of God, Shepherd, Clown, Carpenter, or other, ought not to be despised or envied at for his low estate, or meannesse of his person sake. Nay, a greater Messenger of God then ever *M^r. Robrough* was or will be, sayd once of some that for the same causes were so envied, and complained of; *I would that not onely they, but the whole host of Israel did prophecy.* And *St. Paul* sayth without excepting the meanest artificer, *Desire the best gifts, and chiefly that yee may prophecy.* *M^r. Robrough* forgets that they were but envious scornerers, though Scribes and Pharisees, who once upon such tearmes, so slighted and despised the Lord himselfe,

selfe, his works and words. So that *M^r. R.* comes nothing short of *Thomson* and *Rogers* in false witness-bearing and scorning; I will not equall him with the old Scribes and Pharisees, because of the honour and grace of him whom they so despised.

And for *Nicholson*, the other witness, a man that I was never in any sort conversant with, nor have had one halfe houres time of speech with in my life, whose testimony therefore is altogether as he hath heard and beleeveth, and so, what he hath heard and beleeveth, he presumeth to sweare; what those new or strange poynts of doctrine are, in his deposition, he nameth not, nor any one of those sundry persons that I should expound the Scriptures unto, whom he calls my profelites and followers, and nie their Teacher in matter of doctrine. But howsoever, though his deposition be but upon hearesay onely, and as he verily beleeveth, yet the Court hath so credited his testimony, that the most of the words and matters of this first accusation in the sentence, are his words, and grounded chiefly upon his deposition; and so he is and will be found a false witness like the rest, and the Court, I suppose, cannot be excused, but I referre all to the understanding Reader to judge how rightly I have been dealt withall by my accusers and the Court.

But now let me yet give the Reader a little further to understand, That before *M^r. Denison* began his suite in Court against me, after he had begun to revile me in his Pulpits, and I having used all meanes both by writing and friends of his and my own to speake with him, to informe him rightly of things concerning my selfe and my minde in matters of Religion, before some men of understanding, that they might heare and discern truly thereof, and so pacifie him, and stay his violent course, and could by no meanes obtaine either the one or the other, but that he still persisted both at *Cree-Church* and great *Allhallowes* for neere halfe a yeare together, reviling me by name in most bitter manner, calling me Viper, Serpent, Heretique,

Heretique, Familist, and many other vile reproachfull and scandalous names, unseemly to be spoken, and shamefull to be uttered by a Minister in a Pulpit, and charging me with many very false and wicked things, and saying to the people, This is one *Etherington* a Box-maker, whether he be dead or alive with God or the devill, I cannot tell, I know him not if I meet him in my dish, &c. And utterly refusing still to be spoken with, gave out in his Pulpit, as a flat deniall, saying, *Must I speake with every Heretique before I may reprove him openly; nay, it hath been told me by them of the household of Cloe, and I beleieve it to be true.*

Then I being much urged and provoked by reason of some that began to conceive and say, If things were not so, and that I were not such a one as he had charged me to be, I would complaine. Hereupon, I confesse, I did complaine by Petition to Doctor *Martin*, who was then Chancellor (for so I was advised) certifying him how matters had passed, and requesting that he would send for Mr. *Denison*, and examine the reason of his so strange and unlawfull proceedings, and to stay the same, and appoint that the things of difference in opinion, or howsoever, might be heard before some Ministers, if he thought fit; to which he answered, You have brought me here a strange Petition, I know Mr. *Denison* to be a very honest man, I know not you, I will not send for him *Dis ecclesia*.

Then as thinking it but my dutie to seeke to the Rulers of the people, whose office is to defend the innocent, and to rebuke the offenders, and as hoping still things would be heard, examined, and ended in peace. I did complaine to the Bishop of *London* to the same effect, who granted my Petition, and sent for Mr. *Denison*, who at the time appointed came, bringing with him his friend Mr. *Robrough*, to assist him; And so the Bishop having questioned some thing about the matter, and a little blaming him, spake when to have another time of hearing, which Mr. *Denison* presently opposed, saying, I meant to have had

had him into the high Commission Court, if he had not prevented me, Dr. *Martin* being also there present, and speaking to his purpose, as his speciall friend, furthering his motion, the Bishop answered, you may then doe so yet; which when I perceived, and that Mr. *D.* had such a friend of Dr. *Martin*, I did with as much speed as I could Petition to the Archbishop of *Canterbury*, certifying him also how things had passed, and requesting that he would be pleased to send for Mr. *D.* and appoint that the matter might be heard & ended without suite of Law, if it might be. To which he answered, that Mr. *D.* had been with him the day before, and shewed him a scrowle of strange things against me, and so contradictory one to another, as never was knowne to be in any Heretique whatsoever, and that he thought it not possible therefore they could be all true, yet told me that he had Letters missive granted him, but willed me to be at the Court the next thurs-day, and he would order that I should cleere my selfe according to my owne conscience upon my oath; which accordingly was done; whereat Mr. *D.* murmured, and said, My Lord, I have witnesses that will sweare against him; to which the Bishop answered, Peradventure you may have two or three evil persons that will sweare and cause a man that is innocent to be condemned, he shall cleere himselfe upon his oath. And so I did according to the order, give into the Register Office full answers upon oath to all *Steven Denisons* Articles, which are to be seen. This being done, and Mr. *Denison* perceiving that I was to be cleared thereupon, and seeing that matters would then fall foule with him, and having no way to heale himselfe, but by wounding and suppressing me, moved to the Court, vehemently affirming that I was a Familist, and would forswear and deny all things in publique which I held and did in private, saying I have twenty witnesses that will sweare against him. Whereupon Dr. *M.* stood up, and spake so to the furthering of his motion, as that the Archbishop was turned against me; way was given him,

him, the order of my clearing upon my oath was crossed, my answers to his articles rejected, and never might come to the view or hearing of the Court. And so his Witnesses being all of them either those his associates and devotaries which first set him on, as aforesaid, or such as he had in his Pulpit (three or foure dayes before he was to goe before the Bishop of London) charged to assist him, saying, Whosoever hath any thing against *John Etherington*, let him come to my Chamber to morrow by eight a clock; As yee love the Ministers of God, now stand for them, for they goe about to silence all the good Ministers in the Citie, such as by this meanes, and by his diligent search and inquiry through the Citie, partly by faire persuasions, partly by threatnings, had gathered together to conspire against me; laying also plots to get me into their company that so they might finde occasion, and get matter whereof to accuse me; these came readily together with him to the Court, to take their oathes against me.

Then upon Motion and Petition of complaint, which I againe made of Mr. *Denisons* unlawfull proceedings in his Pulpits, the Court did order that I should bring in my Articles against him, and I should be heard. Which to the end things should be the more cleared, I did; but the day that he was to make his appearance unto them, Doctor *Martin* with another speech which he then made, caused my Articles to be rejected, and this order also, as the former, to be crossed, so that I might not proceed in Court against him, till his suite against me were ended.

Then after his Witnesses had bene examined, I had upon motion a Defence granted me; but King *James* then dying, the great plague of pestilence immediately ensuing, the Court for a yeare or thereabout ceasing, and I supposing that he my adversary (as being by this time in conscience rebuked, had let fall his suite, and I not willing of my selfe, to stirre the matter up againe, partly, because of the great charge, and for that I saw he was, by reason of his great friends in Court, too strong for

for me, though I knew my cause to be better then his) I neglected it, he prevented me, the matter was ordered to sentence before I knew or thought it was once againe called upon; after which, though in all humbleness, I moved and requested severall times for a defence, I could not have it granted, Doctor *Martin* his voice, which so greatly swayeth the Court, as at other times, so now likewise withstood me, and so upon the last Court day of Michaelmas tearme 1626. the Depositions of Mr. *Denisons* Witnesses were by his Councill read, and as their manner is, aggravated against me to the Court, and I was censured without any defence or permission to be heard speake for my selfe.

This hath been the beginning, proceeding and prosecution of this businesse and cause hitherto, which being first knowne and considered, will make all things more plaine and cleare to be understood. The rest of the matters contained in the sentence, and the testimonies of the Witnesses, which stand for prooffe, with my defence unto them, follow.

The second accusation, as it is in the sentence.

That the said *Etherington* since the 20 of December aforesaid, hath been and is a man disaffected to the government and discipline of the Church of *England* now by Law established, and agreeth with the sect of the Familists and other Sectaries, having said and writ touching their Conventicles and unlawfull meetings, that *Cesar may command a place in publique, so he forbid none in private*; and further, that he maintaineth and agreeth with the Familists, in the perfect puritie of the soule.

Touching the government and discipline, *Rowland Thomson*, *Thomas Rogers*, and *George Dunne*, doe depose and testifie.

The testimony of Thomson.

To the second Article this deponent saith, that by reason of some opinions, that he the said *Etherington* holdeth,

eth. this deponent conceiveth him to be a man disaffected to the government and discipline of the Church of *England*.

The testimony of Rogers.

That this deponent knoweth that the articulate *Etherington*, for all or most part of the time articulate, hath beene and is a man disaffected to the present discipline of the Church of *England*, in regard this deponent hath in the time articulate heard him the said *Etherington* maintaine some opinions, contrary to the received judgement of the said Church.

The testimony of George Dunne.

That this deponent well knoweth that the articulate *Etherington* for these twentie yeares together, hath beene and is a man disaffected to the government and discipline of the Church of *England*, in regard this deponent hath often conversed with him the said *Etherington*.

These are their words as they stand recorded by the Register.

My Answer and defence is this.

These three Witnesses in these their testimonies, howsoever it may stand with a good conscience, they laying that aside, have shewed themselves very willing men, as before to the first Article, so here to the second, to witnesse any thing against me, though never so falsely.

Thomson saith, he conceiveth and holdeth it to be so by reason of some opinions which I hold, but nameth none.

Rogers saith, he knoweth it to be so by reason of some opinions he hath heard me maintaine, but nameth none.

George Dunne saith, he knoweth it to be so, by reason he hath often conversed with me, &c. yet nameth nothing that he hath heard me say or knowne me practise or doe in all this his said time of twenty yeares, tending to

to that purpose or any other. As if the Court would trust to their understandings of the discipline & government, and to their judgements and conceivings of my opinions, and not heare the opinions, nor a word or practise mentioned, and so passe sentence; for who can know a mans affections, but by his words or deeds?

First, for *Dunne*, I will excuse him in this, that he nameth neither word nor deed, because the truth is, he never conversed with me in his life, nor I with him. neither had I ever any kinde of dealing with him in my life, except onely that about nineteene or twenty yeares agoe, my wife having sore eyes, he came (by whose meanes I know not) and laid something to them, for which I payed him. So that *Dunne* could not well name any thing upon the ground of often conversing with me, yet he is a false witnesse neverthelesse, and a foreswerne man every way to his owne knowledge; first in this, That he upon his oath saith, he well knoweth that which he knows he knoweth not, and sets downe that for his reason and ground, upon oath also, which he knowes is false.

There are other matters wherein *George Dunne* hath upon his oath also testified falsely, which because they are not taken for prooffe of any thing contained in the Sentence, I passe them over untill some further occasion.

But for *Thomson* and *Rogers* they might have named what the opinions had beene, for they heard me maintaine them, they say. It seemeth they meane by opinions, those before mentioned against *Robrough* and *Derison*, which *Rogers* calleth the received judgement of the said Church, as holding their doctrine to be the discipline and government of the Church of *England*; for such a devoted conceit have they of these two men, and some other of their straine, as if the Church of *England*, doctrine, government, discipline, and all matters else thereof did consist in them; for it is to be noted, that these words, *Now by Law established*, which are in the Sentence. are not in any of their testimonies. But I leave the testimonies of these

these men to the consideration of the understanding Reader, to judge how good and sufficient they are, and how judiciously the Court hath proceeded against me, to condemn me upon such evidence.

And as touching the second part of this second Article passed in the Sentence, *That I doe agree with the sect of the Familists and other Sectaries, &c.* Rowland Thomson, Thomas Rogers, Henry Robrowgh, doe testifie.

The testimony of Thomson.

That the said *Etherington* doth agree with some of the Sectaries articulate in many tenents and opinions, which he this deponent knoweth, in regard he hath been present when he the said *Etherington* hath strived to maintaine the same.

The testimony of Rogers.

That he the said *Etherington* doth agree in some points and tenents with the Familists articulate, which he hath published in this deponents presence.

The testimony of Robrowgh.

That the said *Etherington* concurreth with the Separatists and Sectaries in private Assemblies, which this deponent knoweth by report, and also by his printed booke against Separatists, where he sayth, *Cesar may command a place in publique, so he forbid none in private*, Page 82. and he agreeth with the Familists in the perfect puritie of the soule after regeneration, as one *Iesop* confessed to this deponent to be his and the said *Etheringtons* opinion.

My answer and defence.

Thomson pretends now to speake upon knowledge, as well as *Rogers*; their grounds are both one; The one saith
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he hath heard me strive to maintaine, the other to publish tenents and opinions, and both of them, like brethren in evill, are still agreed to forbear to tell what the tenents and opinions are, least by naming them they should disable their testimonies to their purpose. No doubt they are the tenents and opinions before mentioned, which *Mr. Denison* had told them in his Pulpits, was a sure mark whereby they should know a Familist, and so they presumed upon his judgement, and by concealing what the tenents are, make them serve their turne for this as well as to be against the government and discipline, how sufficient the testimonies of these two men are, to prove the things in the Sentence, and how concionably they have dealt, I referre to the Christian Reader to consider.

My defence against Robrowghs testimony.

To the first concerning private Assemblies, What *Mr. R.* knowes by report, that he may safely depose and say, So God helpe him, I refer to the Reader to consider. But where he sayth, *And also by his printed booke against Separatists, &c.* I confesse, I wrote such a booke, which being allowed, was published in the year 1610. where in Page 82. these words are, *Cesar may command a place for the publique, so he forbid none in private*; yet neverthelesse, *Mr. Robrowgh* hath shewed himselfe a very evill minded man in two respects; first, in that he leaveth out the words and matters going before and following after in the said booke, which would have cleared my meaning more fully, and taketh onely those words as may most seeme to make for his purpose. And secondly in this, that whereas my words are, *Cesar may command a place for the publique, so he forbid none in private*; he gives it into the Court upon his oath, *Cesar may command a place in publique, &c.* leaving out two of my words, and putting in one of his owne in stead of them, to alter the scope and intent of those few words which he doth take, to make them serve
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his turne against me, for who knoweth not, that the leaving out or changing one word for another in a sentence, doth oftentimes alter the intent and scope thereof; as to build a house in a Citie, and to build a house for a Citie, are two differing things; the King may build a house in the Citie of *London* for his owne use, but if the King, say I build this house for the Citie of *London*, all men will understand, he meaneth for the Citie's use: againe, the King may command a place in publique, for himselfe to come and worship God therein; but to command a place for the publique, is for the people also publickly: So whereas I say, *Cesar may command a place for the publique*, my meaning is, that the King may lawfully with authoritie from God, and warrant from his word, command a place and places for the publique worship of God, to all his Subjects, in and throughout all parts of his Dominions; which if the King may, and that my words doe intend and expresse so much, (as I thinke no man that is wise and conscionable will deny) then all the Kings subjects are bound to obey the King, and come to the publique worship of God in those publique places; and as it is for place, so it is for time, and other such like circumstances, (as in the 83. *Page*. of the said booke against Anabaptists is also set downe) alwayes provided (as it must be understood) that it be the true worship of God that is commanded, and not any idolatry or heathenish superstition; as is now in the Church of Rome commanded and practised: these things being so, then I reason thus, further; If *Cesar*, or our King, Law and Authoritie, may command a place and places, times, &c. for the publique worship of God, that is to say, for the assembling together of the people of God, to prayer, preaching, reading and hearing of the word of God, the administration and participation of the Sacraments, praising and giving thanks unto God for all his benefits, &c. and that all true Christian Subjects are bound to obey the King, Law, and Authoritie, and come to the publique worship of God

God in those publique places, times, &c. then no Christian subject may separate or schisme therefrom, nor make any private assemblies, speake, practise or doe any thing in opposition or contradictory thereunto; Nay, but on the contrary, every Christian subject, young and old, is bound to be thankfull unto God day and night, that hath vouchsafed to dispose the hearts of Kings, Princes and Authoritie of that Nation whereof he is a member and a subject, to set their helping hands to build the walls of *Jerusalem*, to cast out the abominations of the Heathen, and of Antichrist, and restore the morning and evening sacrifice of praise and thanksgiving, (as in the former time and in the dayes of old) which the Kings, Princes, and Authority of this our Nation have in some good measure done, to the great benefit of the same, thanks be unto God therefore. So that taking my words right as they are, *Cesar may command a place for the publique*, and this will be the true and necessary consequence of them; and then these words, *so he forbid none in private*, will receive of all charitable minded Christians, a more favourable construction, then to tend to the maintaining of the private assemblies of Familists, Separatists, or other Sectaries; but onely to preserve the libertie that every Christian hath, to worship God, to pray unto him, and doe him service, at all times and in all places, every where, even in our secret chambers with humble and contrite hearts, lifting up pure hands, as the Scriptures speake, *Ioh. 4. 23. Mat. 6. 6. 1 Thes. 5. 17. 18. 1 Tim. 2. 8.* and as it is in *Psal. 111. 1.* How false and deceitfull therefore *Henry Robrough* hath here sworne and dealt, I refer to the indifferent discreet Reader to consider.

And secondly, in that he chargeth me to agree with the Familists in the perfect puritie of the soule, after regeneration, and onely upon the report of one *Iesop*, as himselfe saith: I refer also this to the wise to consider, how safely he may depose the same of me upon the report of another, whereas for my part, whatsoever *Iesop* hath said

or holdeth, I never held any such thing, but doe hold the soule of the holiest man living to be impure, and although as *Paul* saith of himselfe, a regenerate Christian doth in his minde serve the law of God, yet neverthelesse through the law and strength of his corrupt members, he even his soule is led captive to the law of sinne, and of death, and so is a captive to sinne, but not a servant. Neither did I ever agree with the Familists, or any other such like blasphemous sect, in any of their tenents and opinions, but have opposed and disproved them, according to my ability, as in the aforesaid booke against Anabaptists is to be seene, and as some can testifie, so that herein also *Mr. Robrowgh* is a false witnesse; how rightly I have been condemned by the Court for these things upon these testimonies, I refer to the discreet Christian Reader to consider.

Their third Accusation, as it is in the sentence of the Court, according to Mr. Denisons fourth Article.

That the said *Etherington* within the time aforesaid, hath also maintained and published, that the Church of England is no true Church of Christ, and that it teacheth false doctrine.

To the first part, that the Church of England is no true Church of Christ, *Rowland Thomson*, *Thomas Rogers*, and *Henry Robrowgh* doe depose and testifie.

The testimony of Thomson.

To the fourth he deposeth and saith, that he this deponent hath within the time articulate heard the said *Etherington* maintaine or publish some of the opinions articulate, viz. that the Church of England as it is now by Law established, is no true Church of Christ.

The testimony of Rogers.

To the fourth Article he deposeth and saith, that the said

said *Etherington* hath within the time articulate, and since the 20 of December 1623. held and published, in this deponents and his precontest *Thomsons* presence, that the Church of England as it is here by Law established, is no true Church of Christ.

The testimony of Robrowgh.

To the fourth Article he deposeth, that the articulate *Etherington* hath of this deponents knowledge, within the time articulate, maintained and published, that the Church of England as it is here by Law established, is no true Church of Christ, because he teacheth this true Church to consist of the regenerate onely, as in his booke against Separatists, pag. 15.

My answer and defence.

Thomson and *Rogers*, they as two confederates keepe close together in their conspiracy against me, for although I neither published nor spake to or in the hearing or presence of them, or any other, that the Church of England as it is now by Law established, is no true church of Christ, nor any thing to such purpose; yet these two Joyners as well acquainted before hand with *Mr. Denisons* Articles, and being with *Henry Robrowgh* the chiefe of his counsell in the inventing and making them, to confirme what they had begun, by a secret equivocation they depose upon some words which I spake in answer to their questions and demands, that I had published, as aforesaid, and because they will be sure to agree in one tale, they come both together to the office to be examined, and there *Rogers* standing by *Thomson* while he was examining, which is the reason why the Examiner calleth *Thomson Rogers* precontest; as being examined immediately before him and in his presence and hearing; which my selfe coming to the Office the same time saw; let

not the Reader therefore marvaile that they so well agree.

They name no time, place, nor person to be present besides themselves, *Rogers* and his precontest, when I should publish this thing, and I was never in company with these two men alone at any time. Christ sayth, *He that doth evill hateth the light, and he that doth well cometh to the light, &c.* wherefore if these mens consciences had not accused them of their false and evill dealing, and that they had not feared their evill deeds to be discovered, they would no doubt have named both time and place, and some of the persons that were present beside themselves, for by that meanes their testimonies would have carried a more faire and honest countenance then now they doe, but since the 20 of *December*, that must not be omitted, they will not have me pardoned by any meanes. I doe well remember, that about the time that Mr. *Denison* first began his suite in Court against me, after he had a long time before reviled me in his Pulpits, these two men, *Thomson* and *Rogers*, sought to get me into their company, *Rogers* being the sollicitor or earnest suitor for the same to one *Salomon Seabright*, being of his acquaintance and one that knew me, to bring it to passe, pretending and promising that if they might speake with me, and should finde things to, be otherwise then they had conceived, they would enforme Mr. *Denison* thereof, and cause him to cease his course and proceedings against me. Whereupon I did consent to speake with them, so that they would appoint the time and place, for I suspected it to be a plot layd between Mr. *Denison* and them, to get matter against mee, either to prove a conventicle or otherwise to entrap me in my words, being forewarned by one that knew some of their secrets, that such a thing was plotted and intended by them, which accordingly so proved; So the place, being at the said *Salomon Seabrights* neere *Algate*, I met them there at the time they appointed, where in the hearing of sundry persons, they

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moved many questions unto me, concerning repentance and faith, the Church, and other things, to which I did answer them according as I did understand and beleieve.

As touching the Church, they asked mee, what I held the true Church of Christ to be; To this I answered and told them plainly, that I held the true Church of Christ to be and consist of the true regenerate servants and people of God, sanctified in heart by faith in Christ Jesus, lively stones, built upon the rock Jesus Christ, the chiefe corner stone, according to the words of Christ, and as *Mat. 16. 18.* *St. Peter* describeth it, which *St. Paul* calleth the body and *1 Pet. 2. 4. 5.* spouse of Christ, the pillar and ground of truth; according also as it is contained in the Creed, *I beleieve in the holy Ghost, the holy Catholique Church, the communion of Saints, &c.*

Then they asked me of the outward state of the Church of *England*, if all in generall were the same true Church of Christ, or of it; to which I answered, nay. I could not say so; Then if any whole Parish that I knew were, to which I also answered, nay, I knew no such Parish that I could so conclude of all, God knoweth who are his: Then lastly, if I did not hold some private company with my selfe to be the same true Church of Christ; to which I answered also and told them, nay, but that all of all degrees and callings in the whole Kingdome, whose hearts were sanctified by faith in Christ Jesus, were the true Church of Christ here of *England*: and that if I, or they that asked those questions, or the rest there present, were so sanctified in heart, then were wee of the same true Church of Christ, else not, and that there was never any Church, generally considered as it was outward and visible to the eye of man, but some, yea many times the most part, and of the greatest of them in most eminent place in the Church, as well as of the lowest and meanest, have been unfaithfull, ungodly, unholy, and so, not of the Church, though they were in it: And I told them plainly, that I held the Church of *England* as it was by the au-

thoritic of Princes and by Law established, to be the best reformed, so generally considered, this day in the world, and that I did believe God had a special respect unto it above any one Nation or Kingdome whatsoever; and that he had many faithfull servants, sonnes, and daughters therein, and much people to save, for whose sakes the rest doe fare well, and are the more happy.

These were my answers to their questions, touching the Church, or to this very effect, as some that were there present and heard me, as well as they, can testifie. It seemeth that upon my answer to their question of the outward state of the Church of *England*, if all in generall were the true Church of Christ, or of it, because I said, nay I could not say so, therefore they presume to sweare, that I held and published, that the Church of *England* as it is now by Law established, is no true Church of Christ, as if I would have some other outward forme established, to make a true Church, or that none could be in the outward state of the Church, and partake with it in the outward calling of the ministry, preaching, administering, hearing, receiving, but regenerate persons onely, all which was far from my thought; So that in this also as well as the former, they are very false witnesses.

And concerning *Robrowghs* testimony, who depose that because I say the true Church doth consist of the regenerate, therefore I teach and maintaine that the church of *England* as it is now by Law established, is not a true Church of Christ.

My answer is, that if *Mr. Robrowgh* can, and when he shall prove that the Church of *England* as it is now by Law established, is not part of the holy Catholike Church of Christ, whereof all are Saints, then will I grant his testimony to be true; in the meane time, he is a false accuser, and one that doth deny the Church of *England* now by Law established, to be part of the true holy Catholique Church of Christ, of the Communion of Saints; proving himselfe guiltie of that whereof he chargeth me.

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It would small avayle the Church of *England* to have the name of a true Church, and not to be of the holy Catholike Church, which the Creed and the Scriptures doe describe unto us, and require us to believe and acknowledge for Christs true Church, his body, his spouse, &c. for although all be not Saints that are in the Church, as touching the outward estate and societie thereof, yet as touching the true spirituall communion, all are Saints that are of it, and are one body and one bread, being all made partakers of that one bread Christ Jesus, and baptized by one Spirit into one body, and made to drinke into one Spirit, as *St. Paul* declareth, according as *St. John* testifying against some Antichrists of his time; *They went out from us, but they were not of us, for if they had been of us, they would no doubt have continued with us, but they went out that they might manifest that they were not all of us*: and *St. Paul* againe; *But Christ the same over his owne house, whose house are wee, if wee hold fast the confidence, and the rejoycing of the hope firme unto the end*. So that they onely which are truly faithfull, and hold fast the confidence, &c. are the true Church of Christ.

If *Mr. Robrowgh* doth or will deny himselfe to be one of these, I dare then deny him to be one of Christs true Church, notwithstanding he hath the office of a Curate in the outward state thereof.

And secondly, whereas I stand charged in the sentence to have said, that the Church of *England* teacheth false doctrine, and upon the testimony of *Susan Price* onely, a woman greatly devoted to *Mr. Denison*, and an associate of *Thomson* and *Rogers*; My answer is, shee testifieth falsely, unlesse the Church of *England* doth consist of *Mr. Denison*, *Mr. Robrowgh*, and some other of their corrupt humour, as many such women (and some men also as unwise as they) doe conceive it doth, and therefore dare sweare that whatsoever is spoken against them and their doctrine, is spoken against the Church of *England*.

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1 Cor. 10. 17.
& 12. 12, 13.

1 Joh. 2. 19.

Heb. 3. 6.

Their fourth Accusation.

That the said *Etherington* within the time aforesaid, viz. since the 20th of *December* 1623. hath maintained and published, that the Sabbath since the Apostles times was of no force, and that every day is a Sabbath, as well as that which wee call the Lords day or Sunday.

To this first position of the fourth Article, *Rowland Thomson, Thomas Rogers, Susan Price, Peter Worcester, Henry Robrough*, doe depose and testifye.

The testimony of Thomson.

That he this deponent hath within the time articulate, heard the said *Etherington* maintaine or publish, that the Sabbath was of no force since the Apostles times, and that every day is a Sabbath as much as that which wee call the Lords day or Sunday.

The testimony of Rogers.

He deposeth and saith, that he the said *Etherington* hath within the time in this Article mentioned, and since the 20 of *December* 1623. held and published that the Sabbath was of no force since the Apostles time, and that every day is a Sabbath as much as that which we call the Lords day or Sunday.

The testimony of Susan Price.

That shee this deponent doth certainly know that the articulate *Etherington* within the time articulate, maintained and published, that the Sabbath was of no force since the Apostles times.

The testimony of Worcester.

That he this deponent hath within these eight moneths last past, before his examination, heard the said *Etherington* maintaine, that there is no day to be set apart for outward rest, by vertue of any commandement.

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The testimony of Robrough.

That the articulate *Etherington* hath of his deponente knowledge within the time articulate, held, maintained, and published, that the Sabbath is of no force, and that we are not now bound to keepe it, by vertue of the fourth Commandement.

My answer and defence.

The words of *Tomson, Rogers, and Susan Price*, which are the words contained in the Sentence, I never spake in my life, much lesse maintained or published as they depose, nor yet the words of *Henry Robrough*, but I doe hold the Sabbath to be in force according as I shall hereafter manifest, and that the first day of the weeke is to be observed.

And as touching *Worcester* and his testimony, for him he is a man that I was never conversant with, onely I have bene in his company two or three times, and the last time was as he saith, and at the house of one *Master Pike* in East-cheape, where hee the said *Worcester* with some other of *Malter Denisons* favorites, had occasioned me to meet them, under pretence of friendship also, and of making peace, but being indeed another traine to intrap me. This *Worcester* with some of his sociates then present, were very importunate with me to reason with them concerning repentance, and the Sabbath, which I refused to doe, being forewarned of their conspiracy, and that this *Worcester* with others of them, had given out threatening words, tending to the taking away of my life, one saying it is pitie that he liveth, hee deserveth to be burned, another, I will never leave him till I make him fry, and others to the like effect, and because I held it not a thing fitting to make a controversie of this matter of the Sabbath, which they most desired to have me speake of with them, neither did I ever contend with any man about it, untill *Malter Denison* had begun

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begun to revile me in his Pulpits, and charging me falsely in many things concerning it, nor had I then, but that I was drawn to it once through faire pretences also, with one *Matter Clearer*, at which time we seemed to part friends, and not so disagreeing as there need to be any enmity between us for the difference. So that I only told *Worcester* and the other with him, my mind in few words, but not in way of maintaining as he deposeth, for the words, it is like I did say thus or to this effect, that if the fourth Commandement, as it did concerne the outward bodily rest of the seventh day, be abrogated (as I thinke all the Christian Churches in the world doe hold it is) then there is no Commandement in the word of God requiring the same outward bodily rest upon any other day instead thereof: and this I say still, yet not denying the observation of the first day of the weeke, as I shall declare, so that thus farre I deny not *Worcesters* testimony, though otherwise, and in other matters he is false like the rest.

But whence these two sworne brethren *Thomson* and *Rogers* (whose testimonies, because they so well agree, are so oft the words of the Sentence) *Saunders* and *Henry Robrough*, have had the words they depose, I cannot tell, neither doe themselves declare, nor mention any time, place, or person to be present, when I should publish, and maintaine them as they speake, and I am sure I never said to any man living, that the Sabbath was of no force, but doe hold that it is in force, and the Commandement also according to the spirituall intent thereof; I meane by Sabbath the true and perfect rest of God, which hee did rest the seventh day, having finished all his workes, therefore called his rest, as hee saith, *If they shall enter into my rest.*

And that it is here entred into of us, and kept not through the Law, by doing any kind of worke or workes therein contained, but through the promise, even the Gospel of Jesus Christ by beleeving, as *Saint Paul* saith; *For wee which have beleeved doe enter into rest*, as hee

saith

saith, *as I have sworne in my wrath, if they shall enter into my rest, although* (saith he) *the workes were finished from the foundation of the world, for his sake in a certaine place of the seventh day on this wise, And God did rest the seventh Day from all his workes; and in this place againe, If they shall enter into my rest, Heb. 4.* Where the Apostle declareth plainly, that the rest of God, which hee is said to rest the seventh day, and this in *David*, which the faithfull doe enter into, is all one and the same rest, and that it is preached unto us in the Gospel, as it was to the Israelites in *David*'s time, and in the wilderness; And the reason why they that fell in the Wilderness entred not in; was their hardnesse of heart and unbeliefe, as in the 15. ver. of the 3. chap. and the 2. ver. of the 4. chap. He declareth and saith further, *That they that are so entred have ceased from their owne workes, as God did from his; that is, from seeking their owne pleasures, and speaking their owne words, from all their corrupt carnall and sinfull pleasures and delights of the world, wherein their soules as well as their bodie and members thereof had walked; (the whole man being corrupted through the fall) and which are therefore called their owne workes and their owne pleasures, and their delight is now in the Lord, and in his holy and heavenly wayes, seeking his face continually, &c. as the Prophet Esay saith; And they that are so entred here by faith and keepe the Lords holy Sabbath, will the Lord cause to ride upon the high places of the earth, and will feed them with the heritage of Jacob their father, for the mouth of the Lord hath spoken it, which heritage of Esay 58. of Jacob is the everlasting Kingdom, the heavenly Country and Citty promised which all the holy Fathers looked for and is to be manifested and fully accomplished, when Christ shall come in his glory, and all things shall be restored according to the Prophets. And so I hold the Sabbath spirituall, and eternall to be in force, and that the outward rest of man and beast commanded the Jewes on the seventh day was but a shadow thereof*

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and is now ceased to Christians; So that as wee are bound to Circumcision, nor other ceremonies of the Law, which is manifest by *Acts 15. Gal. 4.* and other places of Scripture, neither are we to the strict observation of any littrell Sabbath of yeeres, times, monthes, or dayes, as the Jewes were by the Law, but are free as Saint Paul sayth *Let no man judge you in meates or in drinkes, or in respect of an holy day or of the new Moone, or of the Sabbath day, which are a shadow of the things to come, but the body is Christ.* And he said to them of *Galatia*, who were by false Teachers brought to an extreame in that kind more then the Law it selfe, (ever intended) *To observe dayes, and monthes, and times, and yeeres, I am afraid of you, &c.* in both which places, the Apostle speaketh of the seventh day Sabbath, and concludeth of it as of the rest, In *Gal.* he beginneth with it before the monthly Sabbathes, as besides which before the monthly there is not another to be reckoned, and in *Colo.* He ends with it, in reckoning next after the new Moones or monthly Sabbathes, except which after the monthly there is not another to be named, and counteth it with the rest a shadow of things to come.

And this, no doubt was the reason why the Apostles and Christian Churches to this day, have left it with the rest of the signes and shadows of the law, as holding that Christians are free, as touching their consciences in all such respects.

If this be true, that the littrell rest of the seventh day commanded in the Law be a shadow, as by the Apostles words, is most cleere and past all contradiction, then the first day of the weeke used in the Apostles times, and ever since in the Christian Churches, for the assembling together of the people of God to breaking of bread and prayer, and preaching, and hearing the word of God, for exhortation, spirituall communion, edification and comfort one another, prayling the Lord, &c. Was taken up freely, and is a free observation, and not by force of any commandement of the Law or of the Gospell.

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And this doth the Apostle further declare in *Rom. 14.* where he plainly sheweth, as he doth also in *Colo. 2.* the indifferency now under the Gospell of eating and not eating of meates, and of esteeming and not esteeming one day above another. So that although Christians be now free in these things, as touching the conscience, in respect of the Law, and are not bound, yet, they not only may observe a day to the Lord for the ends before mentioned, and forbear therein their common worldly affaires, but ought, it so being ordained and appointed by the state and Church wherein they live, and so farre wee are bound by the command of the word of God, in all good and lawfull things to obey; And some day or time is needfull, and the more time the better, and hee that makes the most use of the same time to the same ends doth the best; and the first day of the weeke may very well be the day, rather then any other, because it was for some reasons, no doubt, taken up, and used for those ends in the Apostles times, whither because they might be more free therein in respect of the Jewes, then on the Sabbath day, or for what reason else, it is not written, being not so needfull to be knowne. And so in respect of this spirituall use and end, it hath bene and is appointed and imployed unto, it may be called a Sabbath day, though not by force of the commandement.

But whosoever shall lay such a burthen upon the consciences of Christians touching the day, as Master *Dei-fon* and some others have done, charging the people upon heavy curses and condemnation to doe, and not to doe such, and such kind of things as they prescribe, These things.

Which although you may lawfully leave them undone upon any other day and not sinne, you are bound to doe them in this day in paine of condemnation.

And these and those kind of things or actions, which although you may lawfully doe them on any other day and not sinne, you are bound not to doe any of them in

this day on paine of condemnation, and whosoever doth not conscionably, so observe the day cannot be a true Christian, wherewith they have so intralld the minds of many people, some of tender consciences zealously affected towards God, and have brought them to such distraction and unquietnesse of spirit, by reason they are not nor can be satisfied in every particular action, what they are so bound to doe, and what not to doe upon that day, when to begin and when to end, that there is more talke and questioning among them, and and more resorting to Ministers for satisfaction about the same, then about any matter of religion whatsoever.

This doctrine (I say) is very unsound, and just like unto that which the false Apostles and Teachers taught and charged them of *Antioch* and them of *Galatia* touching Circumcision and the Sabbath of the Law, which was very erroneous, even in the time of the Law; and a burthen as Saint *Peter* saith, which they nor their fathers were able to beare, for such doctrine had beene taught the Jewes by such Pharisees and false Teachers, a long time before *Peters* dayes, and is by the Church, in *Acts* 15. and by Saint *Paul* in *Gal.* 4. condemned for false and very erroneous doctrine, and to be a dangerous step of falling from Christ, for Saint *Paul* testifieth plainly, that the Gentiles which had not that Law of Circumcision, and the Sabbaths, &c. might have the truth and effect thereof in their hearts, and be a Jew inwardly in the spirit though not outwardly in the flesh, so that there was never such a necessity as those false Teachers taught, and most part of the Jewes conceived, nay, they ought to have knowne, that although themselves that had the Law, (to whom especially it was given) were bound to observe it to the uttermost of their power, yet if they fayled in any part (as all did in many) and so in all parts, they might be saved another way, through the grace and mercy of God in the Gospell, and that of this there was alwayes a necessitie, and with-

without the same no man could be saved; and that a Gentile having the same grace, should be saved, though he were ignorant of the Law; for this is the effect which was signified by those signes and shadowes which are now (as it was a law to the Jewes) ceased to Christians.

Unto all this doe agree the best approved writers of the Christian Church, both of the ancient and latter, since the Apostles times, as *Hierome* upon *Gal.* 4. *Augustine* in his Epistles ch. 19. and in his booke *Conscientie Diata*, and of the Spirit and letter, chap. 14. and upon these words of Christ, *Take up thy bed and walke*, Tract. 17. *Tertullian* also in his booke *Adversus Iudeos*, and others; And of the latter Master *Tindall* in his answer to Master *Morus* first booke, page 287. *D. Thom. Barnes* in declaration of the cause of his condemnation, page 106. Master *Froth* in his declaration of Baptisme, page 96. Master *Cole* in and others, and as it is containd in the *Harmony of confessions* of the Reformed Churches, page 473. and page 499. besides sundry writers of this present age; So that in this I am not singular, though I differ from Master *Danison*.

Their first accusation.

That the Bookes of Esdras are and ought to be esteemed part of the Canonick Scripture.

They that testifie to this are *Rowland Tounson* and *Susan Price*, their testimonies are both according to the words of the Sentence.

My Answer and defence.

Their testimonies to this also, as they have given it into the Court are false, for I never said that the two last Bookes of *Esdras* (which it seemeth they meane) are or ought to be held canonick, or part of the canonick Scripture, But this I say, and doe beleieve, that *Esdras* was

was a holy Prophet and true servant of God, and that those his two last Bookes are as well as the rest, holy and true, as sundry Divines have esteemed him, and written of them, and one Booke now publike, Printed first in Queene Elizabeths dayes, and presented to the Lord Robert Deuorox Earle of Essex, upon the 11. chap. of the last Booke of Esdras, wherein matters of great moment, are manifested worthy, I dare say, to be regarded of every true Christian that desires understanding.

And I dare say further, that they have done and doe very wickedly which rayle against him, calling and counting him a counterfeite, a lyer, a blasphemers, as some have done, it had bene farre more wisdom for them to have left him in these his last Bookes, and suspended their judgements untill time, the tryer and discoverer of truth from falshood, should manifest things more clearly, that so upon cleare prooffe of experience, they might have judged rightly of that, which through want of understanding, they could see before.

Their sixth accusation as it is in the Sentence.

That the said Iohn Etherington within the time aforesaid, hath kept private Conventicles or exercises of Religion by the Lawes of the Realme prohibited, and taken upon him in such Conventicles, to be the chiefe speaker or expounder of the Scripture, and hath many adherents disciples and followers of his doctrine, and giveth many oppositions contrary to the received opinions taught in the Church of England, saying, that outward ordination of a Minister doth not make a true Minister, And hath uttered many reproachfull speeches, to and of the Ministers of the Church of England, And by this means hath seduced and drawn many from the Church of England to be Scismatiques and separatists, and caused them, or some of them to forsake to participate with us in the celebrating of Devine service and Sacraments.

They that testifie to this are Rowland Tomlin, Thomas Rogers, Christopher Nicholson, Peter Worchester, Susan Price, Henry Robrough, John Okey, George Dunne,

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Here like pursuers of blood, they cry out together with open mouth, as if they meant now at last to swallow me up quite and cleane, this being the mainetoyle which they (from the beginning) had layed, whereby above all, they made sure account to take me.

Their depositions to this sixth Accusation are not onely many, but so long and tedious, that if I should set them all downe, with answers to every particular thing in them, it would require more time and space then all that is already past, and would weary any sober mind to read them over, I will therefore give my answer & defence to that which is contained in the words of the Sentence, as being the maine and summe of all, as also to the chiefe of their depositions, and leave the rest untill some further occasion shall serve.

My Answer and Defence.

To the first, concerning private Conventicles and exercises of Religion by the Lawes of this Realme prohibited, my answer is. It is a false accusation, I never kept any such, nor have done otherwise then I have acknowledged in my Defence to their first Article, as one Christian neighbour or friend, may and ought to doe to and with another, which I am out of all doubt, the lawes of this Realme doe not forbid, neither I hope ever will.

And secondly, whereas they say that I take upon me to be a chiefe speaker or expounder of the Scriptures, and to have many adherents, disciples and followers, &c. My answer is, They charge me in this also very fallshely, I am so farre from taking upon me such things as that I doe reject, the very thought thereof in my selfe, especially, and have opposed and reproved such as have so done and bene so affected, as some can witnesse, although I confesse I have bene free, and alwayes ready to speake to my neighbour and friend, and children, &c. whatsoever I have knowne and understood of the word, and wayes of God, as I have bene also to heare and recite,

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and so I hope I shall continue to doe, as time and occasion shall serve, so long as I live.

Thirdly, in that they charge me to give many explications contrary to the received opinions taught in the Church of England.

The chiefe besides those before mentioned of Repentance, &c. (which I confesse are contrary to *Mister Denijons* and *Robroughs* doctrine) being (as it seemeth) this contained in the Sentence, *That outward Ordination of a Minister, doth not make a true Minister*, Deposed by *Henry Robrough* from the foresaid booke against Anabaptists. To which I answer and confesse, that the words are in the place of the booke, and I am not afraid to justify them to be truth agreeing with the Scriptures, and with the Doctrine of the Church of England, as I meant them, I doe not say that outward Ordination of a Minister doth not make a lawfull Minister outwardly, nay, I acknowledge it doth. So as that hee may lawfully Minister, and people may lawfully receive the word and Sacraments with him, according to the 26. and 36. Articles of the Church of England, and as it was in the Apostles times, and in the Church of the Iewes, with Christs approbation. But this, I say, that outward Ordination doth not make a true and faithfull Minister inwardly, in Gods accounts he may be a deceiver, a false Prophet, an Antichrist, notwithstanding which they that are true in Gods account, called and sanctified of him by a more speciall, heavenly, inward calling may not, for they are built upon the Rocke, the gates of hell shall not prevaile against them. Otherwise, if outward Ordination of a Minister did make a true Minister inwardly in Gods account, then all they of the Church of Rome must needs be true Ministers, for they have outward Ordination, as they have also outward Baptisme, and such as wee doe not hold needfull to be cast off, (if any come out from them) and receive another outward Ordination and Baptisme before they may administer, or be received for true Ministers or true Christians, (as the

the Anabaptists opinions is, So that of necessity there must be some more excellent thing or things besides outward Ordination and outward Baptisme to make a true Minister and a true Christian in Gods account.

Neither were the words spoken or given in a private Conventicle to adherents or disciples of mine, as my doctrine to them, as my answers seeme to depose, or at least as the Register set it downe and is in the Sentence, But they were written in defence of the calling of the Ministers of the Church of England, and of the Sacrament of Baptisme here administered against the Separatists and Anabaptists, who denyed the same, and was published in print with licence of the Bishop of London, being first viewed over by himselfe and by his appointment by Master *Crasshaw*, then Minister of White-Chapell, who did also approve of the same, and subscribe to them, which is well knowne to be true.

And this deponent *Henry Robrough* chargeth me further, saying, *That hee knoweth the Articulate Ethingerton doth teach and maintaine opinions which doe derogate from the Jurisdiction of Bishops, because he interpreteb that place of Scripture, Mark. 18. Tell the Church to be understood of the little ones borne of God, as in his booke against Separatists, page 74.*

To which I answer, That if Master *Robrough* can, and when he shall infallibly prove as he doth here in effect sweare, that Bishops are not nor can be of the little ones, borne of God, spoken of in *Mat. 18.* then will I grant his deposition to be true, in the meane time hee proveth himselfe a false accuser, and one that denieth Bishops to be of the holy Catholicke Church of Christ, which I doe not. For although it be true that the little ones borne of God, the lively stones built on the head corner-stone Iesus Christ, be the true Church of Christ, against which the gates of hell shall not prevaile, and to which Christ hath given the keyes of the Kingdome of heaven, as in *Mat. 16.* and *Mat. 18.* and *1 Pet. 2.* and other Scriptures is evident. And that

the places and Iurifdictions of Bishops be now great, and great and high places be dangerous and slippery places, as the Scriptures speake, and experience (lamentable) hath a long time and often proved, yet notwithstanding, I undoubtedly beleieve, that Bishops have been, or may, and shall be found to be of the little ones borne of God, and so of Christs true Church, against which the gates of hell shall not prevayle, &c. When many a one of as low a place in the Church as Maister *Robrough* shall come short of being of that number. For I know that he that is greatest may be as the least, and he that is chiefe, as him that serveth, according to the word and commandement of Christ, And it greatly concerneth every such one so to be, and to beare with his weake Christian brother, and not to constraine him with any kind of violence, either in words or deeds, to doe things against his conscience, which he is not, nor can yet be perswaded of, though otherwise lawfull, because whatsoever is not of faith is sinne. That so ruling in wisdom, and judging alwayes righteous judgement, instructing with truth in the spirit of meekenesse and love, shewing mercy with good works of charity, hee may receive double honour of his Christian brethren, and so continuing, be found one of those of whom Christ sayeth, *Blessed is that Servant whom his Lord when he cometh shall find so doing.* But otherwise, if any one so intrusted in place of authority, shall begin to smite his fellowes, to eate and drinke with the drunken, &c. the same servants Lord will come in a day that hee is not aware of, &c. and will hew him in peeces, and give him his portion with hypocrites.

And *John Okey*, the man that vowed hee would not leave me till he made me fry, to this of the fourth Article he deposeth saying,

That he knoweth that the said Etherington held, that hee was as Elias, left alone, and that he knew none to be of the visible Church of God but himselfe.

These are *Okeys* words as they stand in the deposition, which

which in the Briefe that was read to the Court, are altered and set downe thus.

That within the time articulate the said Etherington hath affirmed, that he was as Elyas, left alone, and that he knew none of the visible Church of God but himselfe.

And to this deposition of *Okeys* is also added another of *Henry Robroughs*, his words as they stand in the briefe which was read to the Court are these.

That the Author of the Epistle to the Church of Rome viz. John Etherington, affirmeth, that he knoweth no man in the flesh that holdeth with him, That the said Etherington is the Author of the book intituled The Epistle to the Church of Rome. looke page 9.

My Answer and Defence.

First, for the words of *Okey*, they are a very false accusation in both places. I never held, neither affirmed, nor thought any such thing of my selfe, but doe hold it a vile and wicked thing for any man so to thinke, much more to affirme of himselfe or of any other. How *Okey* knoweth that I held this of my selfe, which he deposeth in the first place, or who heard me affirme so of my selfe, in the second place he mentioneth not. And for him, he is a man that I never had any acquaintance or dealing with, neither have I beene in his company, to my knowledge, one halfe houre together in my life, nor have spoken two words with him these twenty yeares at least, but onely, about three or foure yeares agoe, I having heard that he had threatned me, spake to him at a Book-sellers stall in Cheape-side, who heard what I said unto him.

And secondly, for *Robroughs* testimony, as touching an Epistle to the Church of Rome, I confesse I have seen & read such a Booke, which was published in the yeare 1588. when I was not eightene yeares of age, and therefore farre unable to write such a book, as I am still, I confesse; So that I could not possibly be the Author thereof.

And whereas Robrough directeth to the ninth page of the said booke for prooffe of his deposition, where the Author having described to the Church of Rome the true Church of God and her true children, sayth himselfe, being (as it seemeth) then in Rome. *And yet thou sayest, let me see her, Behold he that writeth testifieth before the Throne of God and all his holy Angels, that hee knoweth no one this day after the flesh, that taketh part with him: what then shall I say, I am left alone? God forbid, for I see and heare with the eares and eyes of my soule, the groanes, the chaynes and teares of seven thousand, whose obedience is greater then mine, and of which number I am the least and as a poore and miserable, and borne out of time, am not worthy to be one of them, and this is she who once Balam walkes in thy streets, and all the earth was filled with her beauty, &c.* And a little before in the same page of the booke he sayeth, *Whose modest countenance, whose chast and comely steps walke in our streets, &c.* meaning here in England, himselfe being an English man.

So that Henry Robrough doth here also declare himselfe to be a very evill minded man in severall respects. First, in that hee altereth the Authors words, where he sayeth, *That he knoweth no one this day after the flesh that taketh part with him*, and sets it downe, that hee knoweth no man in the flesh that holdeth with him, as if the Author meant and affirmed, that there was no man living of his opinion, so altering not onely his words, but his very intent and meaning to another purpose, for so it is set downe in the Briefe that was read to the Court, that I affirmed that there was no man of my opinion but my selfe.

Secondly, in that hee leaveth the words going before and coming after, which doe plainly shew, that he speaketh not of his opinion, but of his sorrow and teares of repentance, and therefore sayeth, that he saw and heard with the eares & eyes of his soule, the groans, the chaynes, and teares of seven thousand, whose obedience was greater then his, and judges himselfe not worthy to be one of them, so that although at that instant

stant he knew no one after the flesh, yet he saw thousands after the spirit with the eyes of his mind, whom hee preferreth before himselfe.

And thirdly, in that the said Robrough deposeth and would prove by the said page of the said booke, that I am the Author thereof, that so by making himselfe another false witnesse with Okey, he might accomplish Okeys vow against me, that hee would never leave me till hee made me frie; For Okey deposeth as it seemeth from the same page of the said booke, (judging also me to be the Author) that I affirmed that I was as Elyas left alone. Whereupon the voyce of one Bishop in the passing sentence against me, was that I should goe the same way to heaven that Elyas went, through fire, though he thought (he said I should never come there as Elyas did) whereas the Author doth not say hee was as Elyas left alone, but what then shall I say, I am left alone? *God forbid*, which is the cleane contrary; and therefore these two evill men (as before with the rest of their fellowes) so here from the fountaine and evill treasure of their hearts, they have brought forth their evill and bitter fruit, which any judicious Christian may perceive.

And whereas I am charged to have used many reproachfull speeches of the Ministers of the Church of England, which though they be not set downe in the Sentence, yet they are in their testimonies, the speeches are these, that there is a generation of Pharisees among the Ministers of the Church of England.

They that testifie to this, are Peter Worcestre and Susan Price, and the Ministers that I should use these speeches of, Susan Price nameth Master Denison, and Master Robrough, for the principall, and Worcestre another whom I will not here name.

My Answer and Defence.

I would it were not true, that there is a generation of Pharisees among the Ministers, as well as among the people, and although it be not an usuall thing with me

so to speake of any Minister by name, yet I might well say it of these two, which this woman nameth for principall, and doe them no wrong at all, and no doubt they have more fellowes, else were the Church of *England* the rarest Church that ever was in the world.

And lastly, whereas they charge me that I have by this meanes drawne many from the Church of *England* to be Schismaticks, and Separatists, and caused them or some of them, to forbear to participate with us, &c.

My Answer and Defence is.

This is a very false accusation, notwithstanding their mouthes be all open to witnesse it.

First, for my selfe it is well knowne in all places where I have lived, what my behaviour hath beene, For so it is, that since the beginning of the year 1588, now above these forty yeares, I have lived in or nere unto the City of *London*, and untill now, that Master *Denison* and his Sociats had thus prosecuted against me, I was never presented, nor once complained of, for any neglect or ill carriage towards the Church of *England*, either in one respect or other; and that I have frequented the publike Assemblies and Sacraments, for neere twenty yeares last past before my imprisonment, I have sufficient Certificate and testimony, for prooffe of the same, which I had ready to shew to the Court, if my defence had beene admitted; and I never was in any private Assembly in my life, where I have either received the Sacrament my selfe, nor seene it done by others; So that for mine owne part, I am neither Schismaticke nor Separatist. And for others, I know there is not a man living that can truly say, much lesse depose, that I have drawne, or caused any one to Schisme or Separation from the Church of *England*, nor to refuse to participate, either in Prayers, Preaching, or Sacraments, nay, I am sure, that neither Master *Denison*, nor all the enemies else I have in the world, are able to bring forth one.

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But on the Contrary there be sundry can witnesse that I have beene a meanes of the withdrawing and dissolving some, from Schisme, Separation, Anabaptisme, Familisme, and other corrupt opinions and unlawfull practises, so that their testimonies to these things also, are all likewise false.

This hath beene the passage and proceeding of this businessse and cause against me, these be the things contained in the sentence, and these be the testimonies that are for prooffe of them, for which, and whereupon I was censured by the high Commission Court on the last day of *November* 1626. not having any defence, nor being heard what I could say for my selfe.

The sentence or judgement of the Court is this, I was fined five hundred pounds to the King, to pay cost of suit, I was committed to the new prison there to remaine during the pleasure of the Court, and injoynd to make a publike recantation in such words as should be set downe by the Court.

And although Master *Denison* had prevailed thus farre, and that I was layed up in prison, yet was he not herewith satisfied, but in the beginning of *Hillary* terme next following, he moved and requested to the Arch-bishop and the Court, that he might preach at *Pauls* crosse the last Sunday in the said Terme, and that I should be brought to stand there before him during his Sermon, which his request as unreasonable and unnatural as it was, (by Sir *Henry Martins* meanes) was soone granted him. And I was by a Pursuivant and a keeper, the same day, brought to stand there before him, in the view of the people, and being come to the place, they having a Paper containning the chiefe things of the sentence, Written with large Letters, which I taking in my hand, protested against unto the people, as falsly charg'd upon me, and falsly, by false witnesses, deposed against me. But they, the Pursuivant and keeper laying hold of my armes, took the Paper from me, and pinned it on my brest, and so held me till I intreated them to let my armes loose,

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loose, and promised that I would not remove it, that so he my adversary and prosecutor might make open shew of me the person whom he had so long hunted for, and having me now under his clawes, might prey on me at his pleasure, and make knowne to all men, that what he had done before in his Pulpits, without & against all Law and Christianity, he could doe now boldly with authority. And how inaliciously, contemptuously, and falsly, he there spake and dealt, (reviling me by the names of) this seducer, this Woolfe *John Etherington* that stands heere before you, this Varlet, Hereticke, Familist, with sundry other vile, false, and evill speeches which he there uttered of me, many that then heard him can witness.

And so, I having stood there before him about the space of three houres, he took forth a Paper wherein the words for my recantation (which the Court had ordered) were Written, and began to read them, saying; *Whereas I John Etherington stand by the depositions of sundry witnesses judicially convicted before the Kings Majesties Commissioners appointed for causes Ecclesiasticall*, for that since the 20 of December 1623, I have maintained &c. (The words following being all the matters containd in the sentence which they would have had me to acknowledge as justly proved and so condemne my selfe, and justifie all their proceedings.) So hee having read a part twice over, called upon me twice to say after him, which I refused to doe, knowing my selfe to be cleere, as I have before declared, onely I answered and testified to the people, that the witnesses were false witnesses, and their testimonies false, and that he had delivered many lyes and false things of me, and so I was taken away from the Crosse to the prison againe.

And yet, further, for after all this, he got lycence to publish a Booke of that Sermon in Print, partly refined of some of the palpable untruths, and bitter reviling speeches he then uttered, and partly filled with more mallice and falshood, by which, in the most disgracefullest manner, as (I thinke) ever was knowne. He hath devised to defame me, my name, and posterity for ever, if it be possible

possible for the spirit of wickednesse by evill inventions and lyes to doe it.

And except Christ had foretold, that men should not onely revile and persecute his servants, but that they would falsly say all manner of evill against them for his name sake, all manner of evill, nothing excepted, that the evill heart of man can invent, I should never have beleeved that there had beene or would be such manner of evill things invented, spoken, and practised, published, and beleeved, against any one, as hath beene, all falsly (God knoweth) against me, the most unworthy to be so blessed, and to have such cause of rejoycing, as Christ testifieth and promiseth to such, though for the present as touching the body and outward name and estate: I with my wife and children doe suffer and undergoe distresses, scandals, defamations, and reproaches of the world.

In all which, how unchristian-like, and unnaturally I have beene delt withall, by this *Steven Denison*, how evill, false, and dishonest his witnesses have manifested themselves to be in their practises and depositions. And how rightly and upon what just grounds the Court hath proceeded, judged, imprisoned, appoynted, and given way for all these things to passe and be done against me, I referre to the judicious understanding Christian Reader, of what estate or calling soever, to weigh and consider.

I doe confesse, that after Master *Denison* had done his pleasure against me at the Crosse, I having complained of the great wrong I had sustained by him & his witnesses, first by a letter that I wrote to the Bishop, then of *Durham*, now of *Winchester*; whom I made bold to acquaint with the matter, by reason I had beene with him some few dayes before this unexpected sentence was passed against me, to speake with him about the conveyance of water to his house of *Akeland* in the County of *Durham*, and was by his apoyntment to come to him againe to speake further of the same; but being now prevented by imprisonment, I wrote, giving him to understand the cause thereof, (for he was not at the Court when I was censured.)

red. And requesting his favourable helpe to relieve me, who hereupon with the Bishop of *Rochester* tooke the matter into their consideration, & began to commiserate my case, so that when my Petitions of complaint came to the Court, they were willing to have them read, & moved for me to the Arch-bishop that things should be yet further examined according to my request. Whereupon the matter was referred unto them, and I acknowledge they took pains therein, & were very willing to relieve me, perceiving that I was wronged, & as they found the falshood of the accusations, and of the depositions of the witnesses caused the Register to write them downe. But *Denison* my adversary, accuser, and prosecutor, being there present at my elbow, when things were now examining, and knowing that my clearing would discover his unjust and evill dealing, moved the Bishops with another poynt, not in the sentence, concerning Baptisme, which I could not deny; but indeavored to maintaine for a truth, and they much apposed me in, and alledged the words of the Booke of Common prayer, that God had sanctified the flood Jordan and all other waters, to the mysticall washing away of sin, and said unto me, as thou dost convey water in thy Pipes, so is grace conveyed in the act of Baptisme, and so it was by Circumcision &c. And Doctor *Coxe* he being by, withstood me also in that I said, and affirmed withall, as touching the Lords Supper, that the very flesh of Christ was eaten with our teeth, which I could not but say was grosse Popery, so upon these occasions the Bishops displeasures were kindled against me, things were left without any further examining, and I was sent again to prison wherewith straighter usage then I had before. I have now endured above these twenty months, and he my accuser was now further allowed to publish what he listed against me, not onely in Print, but in his Pulpits also, as hee still doth, his Booke hee presenteth to the King, and made suite as I heere, to have me put to death, for it was my blood he thirsted after, as his Sermons and Bookes doe prove, the cause you have seene related.

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Otherwise if this point of Baptisme, which he (as it seemeth) knew, would moove the Bishops against me, had not bene by him forced unto them. I had no doubt been cleared by them: Therefore, because I know suffer for it as well as for any things else, I will declare my minde therein more fully.

The point or tenent is this: That outward Baptisme doth neither conferre nor confirme grace to the heart of any man no more than Circumcision did; in the aforesaid booke against Anabaptists, page 61. Which I doe acknowledge and justifie to bee true, in defense of the Baptisme and doctrine of the Church of England against Anabaptists, Arminians and Papists; against Anabaptists who held that all such as they Baptised with outward Baptisme, were thereby confirmed to bee true Christians, inwardly in the sight of God; against Arminians and Papists, who hold that outward Baptisme doth conferre grace to the heart, and maketh a Christian inwardly; From which doctrine of each, falling away after regeneration from the estate of salvation to everlasting condemnation, doth necessarily follow, free will; and other absurd and unsound points of doctrine, which they likewise hold and teach; contrary to the doctrine of the Church of England, (which are also disproved in the same Booke against Anabaptists; the Booke being viewed over by the Bishop of London, and by himselfe allowed as is aforesaid; I doe acknowledge as I also believe, that outward Baptisme is a visible signe or outward signification of the new birth from above, and of that Baptisme wherein wee are said to bee buried with Christ and risen with him, and to put him on, and which saveth; and that it doth signifie and set forth the same unto us; and I doe believe also that it is a seale or token of the Covenant which God hath made with the faithfull and their seed, as Circumcision in the flesh, was to faithfull Abraham and his seed, as in *Gen. 17. 7. 8. 11.* and *Rom. 4. 11.* Not all that came of Abraham after the flesh, nor all that were circumcised or that are now Baptised in the flesh, but as God said

to Abraham, In Isaac shall thy seed be called (that is, as Saint Paul saith) *they which are the Children of the flesh, these are not the Children of God, but the Children of the promise are counted for the Seed, Rom. 9. 78. they that are Circumcised in heart, and are of the same faith, As Rom. 4. 16. for that is the sure seale of the Covenant.*

And on our parts wee doe thereby give our names to Christ and Covenant with God to bee his people, and to serve him; and so it giveth us the name and state of a Christian outwardly, as circumcision on the flesh did the name and state of a Jew outwardly; It doth no more give or conferre grace to the heart to make a Christian inwardly, then circumcision in the flesh did to make a Jew or a Christian inwardly; for, to be a Jew inwardly, and to be a Christian inwardly is all one in truth; as also to be circumcised in heart, and to be baptized in heart is all one in truth, as Saint Paul declareth; *Coloss. 2. 11. 12. and so it followeth, that Circumcision in the flesh, and Baptisme in the flesh are both one in signification and operation.*

Wherefore if these things bee so, and that hee is not a Jew which is one outwardly; nor that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and Circumcision is that of the heart in the spirit, not in the letter, whose praise is not of men, but of God, as Paul saith, then,

Neither Circumcision in the flesh nor Baptisme in the flesh doth give or conferre or worke grace in the heart, to make a Jew or a Christian inwardly; neither are they or either of them any part of the new birth, from above, or of that Baptisme wherein wee are said to put on Christ, and to be buried with him, and which saveth, as Saint Peter also confirmeth saying; *The like figure whereunto, even Baptisme, doth also now save us; not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the Resurrection of Iesus Christ. 1 Pet. 3. 21.*

Otherwise if either Circumcision or Baptisme on the flesh did conferre grace to the heart, then all are thereby set in the state of salvation; and so the error of falling away,

away, which the Anabaptists, Arminians and Papists hold, will necessarily follow; because it is evident that all are not saved, that have beene circumcised or baptized in the flesh; or, if either of them were a part of regeneration, then no one could be saved without the one or the other, because every part of regeneration is of necessity to salvation.

But it is certaine, that many are saved which were never circumcised nor baptized in the flesh, as (besides all those faithfull that lived before either Circumcision or Baptisme on the flesh was instituted) all the holy women of the Jewes; That every part of regeneration is of necessity to salvation the Lord Iesus hath irrevocably concluded saying; *Except a man be borne of Water and of the Spirit, he cannot enter into the Kingdome of God; Iohn 3.* both the parts of this new birth are of necessity to salvation.

These words, except a man bee borne, doe stand as firme for the first part (of Water) as for the second part, of the Spirit.

And under the name man, every child of man, born of flesh young and old, male and female, are comprehended, so that whosoever dyeth without the first part of this birth, the Baptisme of water here meant, shall as certainly be excluded from entering into the Kingdome of God, as he that dyeth without the second part, the Baptisme of the spirit; That the first part of this birth from above is something called in Scripture by the name of Baptisme, besides that which is called the Baptisme of the holy Ghost, is out of question (I thinke) to all. Outward baptisme it cannot be, for the reasons before mentioned; because one may be saved that is never baptized therewith, as hath beene proved; Then without all doubt it must bee some speciall necessarie principle of Christ called in Scripture by the name of Baptisme, and signified also by outward Baptisme, because it is layd downe in the first place as a necessarie part of the new birth, and first plantation of a Christian.

And there is no principle of Christ so speciall and necessary

cessary called by the name of Baptisme, and signified by outward Baptisme, that is required to the first plantation of a Christian (besides the Baptisme of the Holy Ghost) but onely repentance; That repentance is a speciall principle of Christ is evident by *Marke 1. 1. 2. 3. 4. Luk. 24. 47. Act. 20. 21. Heb. 6. 1.* That it is so necessary is also evident by Christs owne testimony in *Luke 13.* where hee urgeth it with the same words of necessity saying, *Except yee repent, yee shall all likewise perishe; Vers. 3.* That it is called by the name of Baptisme, and signified by outward Baptisme, is manifest by *Mat. 3. 11. Mar. 1. 1. 2. 3. 4. Luk. 3. 3. Act. 10. 37. Act. 13. 24. Act. 19. 4.* And that it is required in the first place to the first plantation of a Christian is also manifest by sundry Scriptures where the Holy Ghost saith, *Repent and believe the Gospell; Repent that your sinnes may be blotted out; Repent and be Baptised every one of you, in the Name of Iesus Christ for the remission of sinnes; and ye shall receive the gift of the Holy Ghost. Mar. 1. 15. Act. 3. 19. Act. 2. 38.*

Therefore the first part of regeneration is the Baptisme of repentance, even the same which *Iohn the Baptist* a speciall Minister and patterne thereof preached in the power and spirit of *Elias*, wherewith hee made ready a people prepared for the Lord, as it was prophesied of him *Esay 43.* And is a turning and dissolving of the heart, which naturally through sin, is hard and stony, to water as it were, to flesh, as the Scriptures speake, even to weeping and mourning and humble confession of sinnes unto God, as Christ himselfe expresth it in a Parable saying: *Mat. 11. 17. Wee have lamented unto you, and yee have not wept,* and is caused by the speciall power and working of the Holy Ghost, and is of the Gospell, and not of the Law.

The second part of this birth from above is that Baptisme of Christ which *Iohn the Baptist* also spake of to his disciples, whom he had prepared by the Baptisme of repentance, saying, *I indeed Baptise you, with Water to repentance; but he that cometh after me is mightier then I, hee shall Baptise you with the Holy Ghost and with fire;* as if hee had said, I indeed

deed through the power and Spirit of God preaching unto you repentance, have prepared you ready for the Lord, I have brought you into the travell of the birth, to weep and mourne for your sinnes, the first laver of regeneration. But Christ which cometh after me, he is mightier then I, he by a more excellent gift of the Spirit (as it were with fire) will purge and sanctifie your hearts by faith and so justifie you from all your sinnes, he will deliver you that labour and are heavy loaden and accomplish in you the new birth, comfort you that mourne, bind up your broken hearts, and speake peace to your soules: For although repentance be a part of the Gospell in a generall consideration, the first principle, and of the purchase of Christ, as it is manifest by *Luke 24. 47. 48. Act. 20. 20. 21. Heb. 6. 1. &c.* yet the Word preaching peace by Iesus Christ the glad tidings of remission of sins to the repentant is the Gospell, and so called in a speciall distinct manner from repentance, and the preaching and the enjoyment thereof by faith is a more excellent thing then the ministry and enjoyment of repentance. And in this regard hee that is the least messenger of the latter, is greater then hee that is the greatest messenger of the first, as Christ himselfe testifieth, *Matth. 11. 11.*

This is it which the Prophet *Esay* prophesied of before concerning Christ, saying, *The Spirit of the Lord Esay 61. 1. God is upon me, and hee hath anointed me to preach glad tidings 2. 3. to the poore and to bind up the broken hearted &c.* he saith not to all or every one in the world, but the poore, the broken in heart onely. &c.

This is that word preaching peace by Iesus Christ which is said to begin to be preached after the Baptisme of repentance which *Iohn* peached, Not but that it was preached before this time even in all ages from the beginning, but because no one did receive it or had it so preached unto him in such a speciall peculiar manner, but such a one as was first prepared by repentance, therefore it is said to begin to be preached after.

And because it was now to be done in a more plentiful

forth and larger manner then ever it was before. Therefore was *Iohn* sent before the face of the Lord in the power and spirit of *Elias* to prepare his way before him.

This is it which Christ sent *Iohn* word of saying, *Go tell Iohn, The blind doe see; the lame doe walk; and the poor have the Gospel preached unto them*, as much as to say, the humble repentant sinners, the poore and contrite in heart, they have the glad tidings of peace and remission of sinnes preached unto them, and ministred unto their soules according to the prophetic of *Esay*, and they receive the same, or believed it with joy and peace in their hearts, for this preaching implieth such a believing or receiving. And so doth Saint *Paul* interpret the words of *Iohn* concerning this Baptisme of Christ in *Act. 19.* where he saith, *Iohn* verily Baptized with the Baptisme of Repentance, saying unto the people, that they should believe in him which should come after him, that is, in Christ *Iesus*, *Iohn*'s words being, *He shall Baptize you with the Holy Ghost & with fire.* So that, as to bee Baptized with the Baptisme of Repentance, is to repent, to weep and mourne for our sinnes, washing them as it were in this first laver: So, to be Baptized with the Holy Ghost and with fire, is to believe in Christ to be justified and purged from our sinnes by faith in him.

These are the true parts of regeneration, the special and most necessary principles of Christ, the foundation, as Saint *Paul* calleth them, the brieft or sum of the Gospel, as Christ declarerth. This did Christ Preach at the first, saying, *Repent and believe the Gospel*; this did the Apostles Preach after him as he commanded them, *Act. 2-38 Act. 3-19 and Act. 20-20, 21.* Where Saint *Paul* saith, *I kept nothing back that was profitable, but taught and testified both to the Jewes and also to the Greekes repentance towards God, and faith in our Lord Iesus Christ.* This did *Moses* and the Prophets also, before Christ came in the flesh, Preach and require of the people, as the most necessary things to be attained if they would be saved.

This *Abel*, *Hen ch*, *Noah*, and all the blessed of their times attained unto, and had it wrought in them from above.

above. And *Abraham* also before circumcision in the flesh, was required. This all the holy Patriarchs, Prophets and righteous men and women of the Jewes had. And that woman which is so specially remembred unto us in the Gospel, whose Baptisme of repentance is so truly manifested by her plentifull teares wherewith she washed Christ's feet. And her Baptisme of the holy Ghost and justification by faith from her sinnes, by her true and much love to Christ expressed in her washing and kissing his feet, and anoynting them with oyle. For every one that is borne from above, of water and of the Spirit, is inwardly of the same heavenly nature all the dayes of his life after, whose fruit doth alwayes in his due times and seasons, according to his measure, (like the tree planted by the river side) shew forth the same.

This al the elect of God that ever were, now are or hereafter shalbe, have had, have & must have, yea the youngest child, dying in the birth or the womb, if not in outward expression, yet inwardly in the true nature thereof, for no one child of man begotten of flesh can be saved, except he be begotten from above, of water and of the Spirit, and so changed or renewed from the polluted and inthrall'd estate of nature, which we all had and received originally in the very conception, into the estate of grace and love with God in Christ.

And God may worke this change, this new birth, or rebeggetting, in the wombe if it pleaseth him, as he did in *Iohn* the Baptist, or at the time of outward Baptisme, if he so please, or before it, as he did in *Abraham* before circumcision in the flesh, and as in the Apostles times he did to some, or after it, as he had done formerly after circumcision and now most usually doth, since all are so generally baptized in their young estate. For we may not limit God, neither hath he tyed himselfe to any time or estate of nature in us, nor to any one outward action performed by man unto us, although he hath ordained sundry excellent, holy outward meanes whereby he doth direct and lead us, (as it were by the hand) to the things

things that are spirituall and indeed necessary, which we are bound to embrace with much thankfulness to God, and to use with reverence, and not to despise the least of them, nor in any part wilfully neglect them, in paine of Gods high displeasure.

But the death and resurrection of Christ, the sacrifice of his body and blood, the value, vertue, price, and purchase thereof, he hath tyed himselfe unto, so as that without it, and some powerfull administration of the same to the soule of man, there is no saluation, as Christ pronounceth saying, *Except yee eat the flesh of the Son of man and drinke his blood, yee have no life in you; Iohn 6. 53.*

The Sacraments of Baptisme and the Lords Supper, have both respect unto this. Baptisme to the new birth, wherein we are set in the estate of life thereby; the Lords Supper to the continuall Communion which every one that is once made alive by it, hath therein to eternall life, and so the flesh of Christ *Is meat indeed, and his blood is drinke indeed*, to them, according to the word of Christ, *Iohn 6. 54. 55.*

Not as if any man did or could eat the very flesh or drinke his blood carnally, as Doctor *Cofins* affirmed; nor that the bread of the Sacrament or the wine is turned into the flesh or blood of Christ, either before we receive them, or after, & so conveyed into us as some would make us beleeve; nor any other kind of way is the flesh or blood of Christ conveyed, or infused into our bodies or soules, to set us in the estate of life, or to continue us in the same; nay, then how could they that were before Christ came in the flesh be saved? for the same necessity of eating his flesh and drinking his blood, was to them then, even from the first fall of *Adam*, as is now to us; but it is the grace purchased thereby, which we doe receive in our hearts by faith, and which by his mediation is continued with us. For as the Law (which is the Minister of death) came by *Moses*, so grace and truth which bringeth life, is by *JESUS CHRIST*; And therefore the Apostles so often Write and say,

say, *The grace of our Lord Iesus Christ bee with you &c. Rom. 16. 24.*

For although the very body and blood of Christ, be the price of the purchase, & in that respect the only mediate cause of our life and saluation, yet doth not his body and blood enter into us to revive and save us; nay, so it profiteth nothing, as Christ himselfe said against some that conceived his words, in such a carnall manner as now at this time many doe; *What and if you shall see the Son of man ascend up where he was before? It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speake unto you, they are spirit and they are life; Iohn 6. 62. 63.* Neither doe we by the acts of eating the bread or drinking the wine of the Sacrament, eat or drinke the grace of God purchased by the body and blood of Christ; neither is grace conferred, or any way secretly conveyed to our hearts in the bread or wine, or by them, nor by any thing inferiour unto it selfe; but it is conferred to the heart of man by the Spirit of God, through the word of his promise, therefore called the word of his grace.

And the instrument, hand or mouth wherewith wee doe receive the same, is faith in the heart, caused also therein by the operation of the same spirit, as *Paul* declareth, for the habit and estate of eternall life, and the promise of rayeing up at the last day; which Christ doth certifie to those that eat his flesh and drinke his blood, doth he assure to them that beleeve in him; so that to beleeve in Christ, is to eat his flesh and drinke his blood, according to his meaning; and therefore a sinner is sometimes said, to be justified by grace, sometimes by the blood of Christ, sometimes by faith, because in the act of our justification, all these doe concur, and are together, the grace of God the Father, being the prime and chiefe cause thereof; the body and blood of Christ the second principal or mediate cause, & faith the instrumentall and inferiour cause; and the justified are said also to live; and to be saved by the grace of God, by the flesh, and blood, and life of Christ, and by faith.

And in this consideration, (because Christ is the one-

ly mediator and reconciler between God and man) doth he so often speake of himselfe, and say, *My Father giveth you the true bread from heaven; the bread of God is he which cometh downe from heaven, and giveth life unto the world, I am the bread of life; this is the bread of life which cometh down from heaven, that a man may eat thereof and not dye; I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever; and the bread that I will give is my flesh, which I will give for the life of the world; except yee eat the flesh of the Son of man and drinke his blood, yee have no life in you: who so eateth my flesh and drinketh my blood, hath eternall life, and I will raise him up as the last day. For my flesh is meate indeed, and my blood is drinke indeed; he that eateth my flesh and drinketh my blood, dwelleth in me, and I in him; as the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. &c.*

Ioh. 6. 32. 33.
35. 48 51. 53.
55. 56. 57.
58. &c.

And in this manner spake he afterwards of the Sacrament of the Supper, which hee left and commanded unto his Church to be done to shew forth his death, untill his second comming; saying of the Bread, *Take, eat, this is my Body, and of the Cup; Drinke yee all of this, for this is the Blood of the New Testament which is shed for many for the remission of sinnes* Matth. 26. 26. 27. 28. And Saint Paul likewise saith of the same Sacrament; *The cup of blessing which wee blesse is it not the communion of the Blood of Christ? and the Bread which wee breake is it not the communion of the Body of Christ? for wee being many are one Bread, for wee are all partakers of that one bread,* 1 Cor. 10. 16. 17. as if he should say, is not this the spirituall intent and true meaning or signification thereof? doth it not shew forth and give us to understand the Communion that is betweene Christ and his Church and every member of it? how hee hath purchased it and life, and eternall salvation for it, with his owne Body and Blood, and that although the members thereof be many, yet they being by faith made partakers of him, the true and living Bread, are all in a spirituall manner, one body with him, and one bread, and doe live by him.

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The like whereof hee had said before to the same Corinthians, of the forefathers: *Moreover, breibren I would not that yee should be ignorant, how that all our fathers were under the cloud, and all passed through the Sea, and were baptized unto Moses in the Cloud, and in the Sea; and did all eat the same spirituall meate, and did all drinke the same spirituall drinke, for they dranke of that spirituall Rocke which followed them, and that Rocke was Christ,* 1. Cor. 10. 1. 2. 3. 4.

So that all the holy fathers, not onely they that had passed through the Sea with Moses, whom Saint Paul doth here instance for prooffe, but all that were before them and after them to his dayes, were baptized with the same spirituall Baptisme, wherewith hee himselfe and all the faithfull to this day have bene and are Baptized, and did all eat the same spirituall meate, and drinke the same spirituall drinke, as wee now doe; having all the same benefit of Christ and of the Sacrifice of his Body and Blood, as wee now have, and are all of him and one body with us, and wee with them, as Saint Paul also further manifesteth saying; *For as the body is one and hath many members; and all the members of this one body being many, are one body; so also is Christ; For by one spirit are we all Baptized into one body, whether we be Jewes or Gentiles, whether we be bond or free, and have bene all made drinke into one spirit.* 1. Cor. 12 12. 13.

For although Christ dyed but once in the latter time, and in one place of the world, yet his death was as awayleable with God, (with whom all things to come and past, are present) before his comming in the flesh, and death as since; and as effectuell to his elect of all nations, in all times, and in all places, then, as now; for there is but one way of salvation in him, and by him, unto all, in all times, and in all places, though it be not declared in a like manner and measure to all, in all times, and in all places.

These things I doe beleve to be true, for which, if I shall still be judged vile, and continued a prisoner, I must still



still have patience : If otherwise and that I shall find reliefe, I hope I shall be thankfull unto God, and not forget my duty to my relievers.

From the new Prison in Maiden-lane in London, 1627.

I doe now confesse againe, that after all these things I having indured three yeares imprisonment, and having often petitioned to the Court within the same time, shewing my wrongs and grievances, and requesting my liberty (those two fore-mentioned Bishops of *Winchester* and *Rockester*, Doctor *Nek*, and Doctor *Buckridge*, furthering my request to the Arch-Bishop) I was discharged and released without any kind of justification, either of the Courts proceedings or the witnesses depositions, or any part of *Denisons* doings, or acknowledging my selfe guilty of the things wherewith I was charged further then I have declared. The last Court day of *Michaemas* terme, in the yeare 1629. for if I would but have acknowledged to the Court that I had been judicially convicted, which I could not doe, I might have beene discharged long before.

But notwithstanding this, that I am now at libertie from prison, yet the scandalls and reproaches of my adversaries, remain still all over this Land, and other parts likewise, by reason, not onely of that unrighteous sentence of the Court passed on me upon those insufficient and false depositions, but especially of those wicked infamous Sermons and bookes which my accuser and persecutor *Denison* hath published against me, and are dispersed through the Kingdome. So that not onely my person, but my name is odious and hatefull to many, my friends, my children, and all that beare my name suffer by this meanes. But why should it so much grieve me, or trouble them? seeing that the more any one suffereth for the truth sake, the more he hath cause to rejoyce, because so much the greater is his reward in heaven, as the Lord himselfe, *Who is the way, the truth, and life*, hath said, *Mat. 5.* So commending the judicious true Christian Reader, To the grace of God, and of the Lord *Jesus Christ*; I rest his true Christian friend,

JOHN ETHERINGTON.



And if any shall thinke I have not yet answered that Booke of the Sermon preached against me at the Crosse, tituled, *The white wolfe*, by Doctor *Denison*, (for he hath now by reason of that worke as it seemeth, obtained the name of Doctor, which before he had not) let such a one but consider well without partiallity, what is declared in this my defence, and I hope he shall see every thing in the Doctors *White wolfe* that concerneth me, in substance fully answered, and whether he or I have played the ravening Wolves part, I refer to the judicious Christian Reader (that hath read both) to consider. And so I rest his christian friend, wishing him all true wisdom from above whereby to discern betweene truth and falsehood, and betweene true Prophets, and false, that so he be not deceived.

I. E.



Errata.

IN pag. 1. l. the last after *invent*, read *spoken against him*. In pag. 2. l. 19. read *mind*. In pag. 12. l. 23. for *dare* read *dareth not*. In pag. 31. l. the 1. for *his* read *this*. In pag. 36. l. 18. for *Sabbath* read *Sabbaths*. In pag. 38. l. 19. read *could not*. In pag. 38. l. 25. for *oposition* read *exposition*. In pag. 38. l. 28. for *used* read *useth*. In pag. 39. l. the last. *recit* read *receive*. In pag. 41. l. the 7. for *answers* read *adversaries*. In pag. 41. l. the 16. for *subscribe* read *subcribe*. In pag. 42. l. 6. for *or may*, read *are, may*. In pag. 44. l. 14. for *walks* read *wait*.

